

Aln8bak News©

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE
COWASS North America, Inc. - P.O. Box 554, Franklin, MA 02038

January	<i>Alamikos</i>	Greeting Time Moon
February	<i>Pia8dagos</i>	Falling Branch Moon
March	<i>Mozokas</i>	Moose Hunting Moon



Winter	<i>Pebon</i>
In Winter	<i>Peboniwi</i>

Spring	<i>Siguan</i>
In Spring	<i>Siguaniwi</i>

Meetings - *Bodawazin* - 2001

Council meetings and other work project sessions will be held during the weekends noted on the schedule. For 2001, meetings will be held in: March, April, May, July, October, and November. The annual Winter Social for 2002 will be held January 5th, 2002.

Some of these Council meetings may also be held during gathering events as well. Please call in advance to confirm meeting dates and details.

Gatherings & Events - 2001

Cowasuck Band -
Summer Gathering & Pow Wow - 9th Annual
July 28-29, 2001
Parlin Field - Corbin Covered Bridge
Corbin Turnpike
(off Route 10 north of the center)
Newport, New Hampshire

This is a full public inter-tribal pow wow that is being held by our Band. Native American Indian artists and artisans will be by invitation only.

Massachusetts and New Hampshire Band

members are being asked to help with this event, please plan on attending. Our Red Hawk Drum will be the host singers for the event. For directions and information contact us at (508) 528-7629.

Manville Settlers' Days
September 22-23, 2001
Manville Sportsmen's Club
High Street (Route 99/Sayles Hill Exit)
Manville (Lincoln), Rhode Island

This is a public French and Indian historical and cultural event, pow wow activities are limited. Rhode Island Band members are being asked to help with this event, please plan on attending. Our people are making a cultural presentation and our Red Hawk Drum will be singing at the event. Native American Indian artists and artisans are welcome by prior agreement. For directions and information contact us at (508) 528-7629.

NEDOBAK Network -

NEDOBAK HelpLine (800) 566-1301

COWASS North America received a grant from the U.S. Department of Health and Human Services - Administration for Children and Families under the Community Food and Nutrition Program. COWASS North America has set up a New England Native American Indian Nutritional I&R (Information & Referral) NEDOBAK (Friends) Network. The NEDOBAK Network features a toll-free telephone Help-Line at (800) 566-1301. Native American Indians and groups within the New England area should contact us for additional information about our I&R social and nutritional services.

The Aln8bak News© is published quarterly by COWASS North America, Inc. the non-profit cultural and social services organization of the Cowasuck Band of the Pennacook-Abenaki People. Each subscription costs approximately \$10@ per year - donations are appreciated.

TELEPHONE: (508) 528-7629 / FAX: (508) 528-7874
NEDOBAK Network Help Line: (800) 566-1301
E-MAIL: cowasuck@ncounty.net / WEBSITE: www.cowasuck.org

Winter Social - 2001

Our Band held a Winter Social on Saturday, January 6th at the Franklin Senior Center / Franklin Food Pantry. Sag8m8, Paul Pouliot opened the social with a prayer said in Abenaki. The prayer was followed by an Invocation by James Mehigan in Abenaki and Mark Frazer said one in the Mohawk language.

Many New England Indian groups were represented at the social. We were particularly pleased to have welcomed several elders from the Aquinnah Wampanoag. We appreciated their support and effort to be with us. Over 150 people came during the day.

Several oral presentations were made during the day. Paul Pouliot read some of our wampum belts. Paul and Chris Griffin told some of our favorite Glusgabe stories. The Red Hawk Drum performed many social and honoring songs. Little Turtle (Mohegan-Pequot) sang his own "Snow-Shoe" Song. Onkwe Tase also shared many of his Iroquoian social dance songs with us. Our Band set up a display of our many water drums. This display included our decorated set of drums which depicts different themes - Bird Drum, Plant Life Drum, Animal Drum, Unity Drum, Water Animal Drum, Bear Drum.

Welcoming Wampum strands and Sweet Grass braids were presented to all of the group leaders that joined us in our celebration.

A large feast of turkey and other traditional foods was made during the afternoon. The day was filled with oral presentations, singing, dancing, and feasting. Sadly we closed the social by night fall in respect to the many elders that were growing tired and needed to travel great distances. We all agreed to continue the social next year - with greater efforts to expand the social to provide the time, people, and space to address specific interests. In addition to the social activities, we are planning to provide a genealogy work shop, language lessons, and a crafting work shop. If you want something to be included in next year's social please contact us before December.

Native Words By: Ed Where Eagles Fly

Respect the Earth always, you may be walking on a relative, gone to dust.

All in life, is all life has to offer.

The higher we climb the tree the further viewing we celebrate.

Mali Keating Passing On -

Much to our shock and sadness, we recently found out that Mali Keating was very ill and as a result of her illness has passed-on March 14th. We spoke to her last October when we were at Odanak. We will always remember her by our last experiences that we had with her when she blessed the food at the feast that was held in the museum with our Odanak friends.

Our Continuing Prayers -

Please remember in our prayers our family members and other unnamed relations that you know need the healing powers of Kchi Niwaskw, the Creator.

Tribal Actions and Government

➤ 2001 Band Goals & Objectives -

Our goals and objectives for 2001 include several high level Band activities that are necessary for the future of our People, these include the following:

- The continuation and expansion of the NEDOBK Network and Helpline to serve the greater Native American Indian community of New England.
- Improvements in Band governance are being studied in our efforts to meet the challenges of the future -
- Band Constitution and Judicial system review and revisions to be consistent with those of other First Nations.
- Band and the Abenaki National sovereignty and the pursuit of recognition - state and federal.
- Continued efforts for state legislative reform for improved Indian affairs of the region.
- Native American Indian legal clinic to provide information, referrals, and advocacy on civil rights issues, such as the freedom to practice Native American religion in prison.

- » Land acquisition, land trusts, housing and the creation of a Cowasuck community.
- » Economic development and business opportunities (within and outside) to fund the Band Tribal government and infrastructure into the next generation.
- » Social services, health, and nutritional care for Band members.
- » Educational opportunities for Band members.

In regard to cultural preservation -

- » Abenaki language songs for the Red Hawk Drum.
- » Expanded Language lessons and website to include sound tapes. Language preservation project and related funding for the program.

➤ Missing Members -

No new missing members are being reported at this time. A full listing of Missing Members will be maintained on our Internet web-site (www.cowasuck.org). Anyone that has information regarding missing members should contact us as soon as possible.

➤ Native American Indian Legal Clinic -

Ik8ldimek Progress Report - James Mascetta

Spring is here bringing longer days and new growth. The Ik8ldimek Legal Clinic is doing the same, long days and new growth. We have been writing grants and seeking support from all over and there is good news on both fronts. Another way in which the project has grown is through the awareness that the need to organize and create groups of people to work with our incarcerated Brothers and Sisters is just as important as securing the ability of them to do so.

Let me start with the grants. As of the end of March four applications have been completed and mailed for a total of \$17,000. The organizations that are considering funding this project are the Boston Foundation, the Massachusetts Foundation for the Humanities. Resist, and the Unitarian Universalist Funding Program. Along with these applications two other project proposal letters have been sent out and we are awaiting the decisions as to

whether the law clinic is something that the Episcopal City Mission or the Non-Profit Finance Fund. There are two more grant applications going to the Ford Foundation and the Public Welfare Foundation that continually write grants throughout the year. Both of these foundations have funded similar projects in the past.

Another nineteen requests for grant guidelines have just gone out so we are expecting at least twelve more application packages. Along with these there are four more applications that we are working on that are not due until the fall.

As for support from other people we have had some interesting developments. The Chief Judge of the Mohegan Tribal Court is considering giving her support. We have a commitment for assistance from the Red Path Legal Service in Oregon. Our West Coast Band member, Carol, has informed me that there are people in the state of Washington that have expressed an interest in meeting with me on this matter. We have been in contact with the Iron Lodge Prison Project working here in New England and they have expressed a great deal of interest in working with us. There has also been contact with a group in New York that is gathering information on the Native American Indian prison programs already available in that state. They have informed me that at least some of the institutions there do not have any programs available but that they would like to start them once we can get their administrations to offer them. This will be accomplished through group pressure or legal action.

While attempting to gain the support of the Massachusetts Commission on Indian Affairs I was directed by Jim Peters to speak with Attorney Peter deRicco and if he felt that the project was worthwhile we would receive the support of the Commission. Here is where something interesting happened. I was asked to have the Cowasuck Band work with the commission, as if we would not. Explaining that the commission did not recognize us I asked Attorney deRicco to mediate, or at least sit in and observe, a meeting between our Band and the commission. He never responded to that request so we never got the support of the commission. It is interesting that there is support for this project everywhere but with the Indian Commission in this state. It is worthy of note that we can get support from Tribal Court Judges as well as many of the groups and individuals that already work with our incarcerated Brothers and Sisters.

All in all the progress that is being made and the amount of support being shown is encouraging. It had better be in order to keep going with the amount of work involved. Creation will make this happen on Her schedule so as hard as it may be we must be patient.

➤ Massachusetts Legislation

The Massachusetts legislation for the Indian Commission (expanded membership and equal representation for all groups)(House No. 1121) and Birth Records (self-declared racial designation) (House No. 999) were re-written and re-submitted for this year's session. Roger "Bill" Agger and Signe Sevigny are our project leaders for this legislation. As it was last year, opposition is coming from the Indian Commission and the state legislature that oppose all Indian activities because of gaming and land claim interests. Both of these pieces of legislation need your continued support.

Alnba8dwa Language Preservation -

Kwai kwai waji mziwi n'l8godamnawak -
Greetings to all our Relations

My name is James Mehigan. I am a member of the Cowasuck Band of Pennacook/ Abenaki People. At the direction of our Band Council and Elders, Sag8m8 Paul, Linda Pouliot and I have been very busy for over a month now, working to put together a Language Preservation Planning application for a federal grant from the Administration for Native Americans.

It has long been a goal of mine to help do something about the Aln8ba8dwa / Abenaki language, the tongue that my Great Grandparents used in their home in Vermont. I was told by a woman that I came to call Nokemes / my Grandmother - to study Abenaki language, history and culture; that my path was to be called upon one day to help ensure our survival as a People. I remember feeling very unworthy, but my love for my heritage outweighed my fears. I have immersed myself for ten years now, but have only scratched the surface of what it means to be Aln8ba.

This application package represents mighty effort to put together a Team of some very prominent and qualified speakers, linguists and scholars. The program will be administered by our Band. With or without government support

this project will go forward with alternative funding.

It is our sincere hope that all Bands of our People will recognize that it is time to cooperate. We have moved forward on behalf of all Abenaki / Aln8bak. Time is running out for our language; it is now or never, as it is often said. Our purpose is to work with fluent speakers that remain to develop curriculums that will help us all to learn Aln8ba8dwa, especially wjii mziwi 8nidza8nitow8ganikok - for all the generations to come.

We have been told by other Nations that we are not Native, as we do not have our language and our culture. For too long now, Abenakis have endured the stigma that has resulted from our own 'diaspora' - loss of identity. We have been labeled "blue-eyed Indians" in a derisive manner by some of our Cousins to the West. This has caused many to be ashamed. Was it not enough that our Ancestors fought and gave their precious blood back to aki nigawesna - our mother the earth - to protect our lands and those of our western Cousins? Let us Aln8bak get together in a Good Way to thank Creator and our Ancestors for our Indian birth.

Let us stop the bickering and fighting amongst ourselves. NOW IS THE TIME!! I call upon all of our Relations in Vermont and New Hampshire to contact us; we stretch out our hands in Peace - see...our hands are empty of all that is hurtful. Let's put an end to the practice of putting each other down as "wannabes". If my Sister comes to me and tells me she is Aln8ba, I will not judge her by her appearance. If my Brother comes to me and greets me in Aln8ba8dwa, I will not criticize his pronunciation of our language because it differs from mine. I will look at him with pride and return his greeting with my own heartfelt one, because Aln8ba nia atsi - I am Abenaki, also. The blood of the Deer runs in my veins, and I come from a long line of wood-chopping Beavers. Put me in the woods; I won't just survive, I'll prosper!

Our language is our heritage. I will never be a fluent speaker in this life, but I'm sure going to learn all that I can. As I write this, I see a photograph of a little old lady smiling at me with the warmth of a late morning sun shining on her bed-ridden form. She always smiled, even as the pain of her dying made me cry inside. Doris Minckler was my teacher and my friend. Many

of us were blessed to know her. The woman I called Nokemes, after my own Grandmother had gone to walk the Spirit Road ten years before, told me that one day I would walk the path of helping our People. I pray that I am now on that path as a part of the Language Preservation Team. May our attempt help us all succeed.

Mziwi Lokamigzoak Noda N'klowzow8gannawal.....
All Nations...Hear Our Words...

Notes from the Northwest -

Kwai, Kwai. Hope these "Notes" find all of our families and friends back East in a good way and in good health. We have had much snow over the Cascades in recent days and the mountains stand like ancient Elders, white robed and magnificent. It was a winter of the red-tailed hawk and bald eagle. We have had many sightings of bald eagles, even in downtown Kirkland, and we see this as a good sign. On some days the hawks are so numerous that one seems perched in every tree. The Indian plum is blooming, and heralding the beginning of spring. Wild finches cover the NW dogwood bushes behind my house. The wild roses are beginning to bud, and the salmonberry vines are turning light green. Mary Ellen Johnson of the Snoqualmie Tribe is reminding me that it is time for us to go out into the woods and strip cedar bark for basket making. We must strip only a section of the tree out of respect for the life spirit of the tree and all the other creatures that depend upon it for life and sustenance. We do so prayerfully and with reverence to the Creator. Mary Ellen faithfully returns to the gathering areas traditional to her ancestors, and is always pleased to point out to me another ancient cedar that had been stripped many decades before. We must gather the bark before the cedar tree sap begins to run. Many of our berry picking friends are beginning to speak enthusiastically and with much anticipation about gathering this year's crops of wild salmonberries, raspberries, huckleberries and blackberries! Our picking baskets are being taken out of storage, inspected and repaired. The Canadian Geese have begun their mating rituals and have been loudly honking in the pond behind my home. It is good to hear this "talk of spring and summer" among us again.

We all survived our recent earthquake. The older buildings (especially brick) did not fare

well in many of our bigger cities like Olympia, Tacoma and Seattle. But most of us and our residences remained relatively unscathed. I was dismissing my children at school when the shaking (or rather rolling) began. All of us were thankfully outside with the student's parents when the earth began to move. Being from the NE I did not realize what it was until one of the parents yelled earthquake! (Of course I was ribbed about being a "green horn" from the East after it was all over.) Many students came up to me with scared looks in their eyes and I felt many little hands suddenly hold mine as we rocked and rolled. One of my little ones came up and asked me if I could please make the earthquake stop (after all, I am their teacher and all)! To help alleviate some anxiety, I began to dance with the rocking of Mother Earth. They laughed, and danced and were relieved. I did have to hold onto the chain link fence to retain my balance at one point, and it was bizarre to see parked cars bobbing up and down like boats tied up to a dock. The rolling movement made us nauseous, and I do not normally experience such "seasickness" on boats. Many parents native to the NW commented that this was a L-O-N-G earthquake, and that it felt like a bad one. After a very long minute, the rocking ended and I had to wait a moment before getting my "landlubber" legs back. The children were dismissed and things proceeded relatively normally afterward. Our teaching staff did much reviewing of earthquake preparedness and safety, and we analyzed all the things we could have handled better. Our funny, little, old building fared well, though we found some cracks in the foundation, and one of the overheard lights had come loose. The quake was a good trial run and reminder of the power of Mother Earth.

On April 20-22, Seattle University will be sponsoring the Sacred Earth Conference. The event will encompass three days of gathering, workshops, and speeches by tribal leaders from all over and will focus upon protection of our sacred areas. The objectives of the conference will be to provide a greater awareness of the historical plight and current status of sacred lands in the US, to build alliances with other faith communities and environmental organizations, and to help develop strategies and explore options for their implementation. Many of us will be active participants in this event. I will be proud to be there as a representative of our Band.

The Midwinter Gathering in February was a successful and culturally enriching event for all who participated and attended. It was sponsored by E.W.I.P.A. (Eastern Woodland Indian Peoples Association of Washington, Oregon, and British Columbia). Many thanks to all who were able to spend so much time in its preparations. I was sorry to say that I had the flu and did not want to share my germs with all my families and friends (what a horrible thank you / giveaway that would have been!), but many folks shared with me what a culturally positive and unifying experience it was. Anna Haala, Elder of the Tlingit and Seneca Nations, was gifted traditional Seneca dress and was honored as an Elder along with Bud Richards of the Anishinabe / Chippewa Nation. Aweyo joaeshae Kia'kwa (Jenaifer Kleinman) was married to Running Horse (Kevin King) in the ceremony called the Medicine Circle Wedding during the gathering. Wooden Hat Charlie performed the marriage ceremony. Lead speaker for the Midwinter gathering was Ohsto'we hajuks (Chuck Larsen). The Hotiene'she (Leaders of the Song) were Gawe'nase (Beth Johnson), Onesta'tawisa (Marie Bell) Ta'a'wanyas (Jolene Jones), and Awe'yo dag'wadan'ne (Taralyn Larsen - Mendenhall). George Passon (Metis) played the flute. Atena' tiakon (Linda Dickinson) was the Lead Woman Dancer. Towes'ta Awea'a (Judy Bridges) came out of mourning following the death of her brother, Michael St. Martin. Many other participants are too numerous to include here. There was much story telling, dancing, singing and sharing. The Midwinter event lasted two days, and many, many hard working hands went into its planning and organization! We thank all those who spent many days in the creation of this private, respectful, and traditional cultural gathering, so important to us all.

Romayne Watt (Seneca Nation) has graciously decided to remain working as the Native American Education Specialist for King County until the end of the school year. She will then be retiring, and then spending more time with her husband, Dave and her grandchildren. Romayne has been our incredibly dedicated Native American Education Specialist for many years, and has organized our Three Generations Storytelling Circle. We are all sorry to see her retire, but wish her good health and continued blessings. Her moccasins will truly be difficult to fill.

Dr. Terri Grijalva (Seneca Turtle Clan) is presently down in Arizona attending a Native American Physicians Seminar. She has served as a very dedicated family physician for the Indian Health Board in Seattle for many years. We wish her a safe and enriching journey and look forward to her return in a few weeks.

Until our next "Notes" we send good health and blessings to all our relatives and friends back East!

Adio, Wijokadod Awasosak - One Who Helps the Bears - (Carol El Koury) rasia33@aol.com

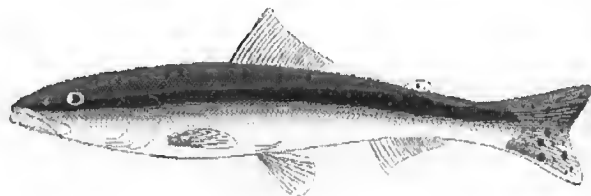
Let Us Eat & Drink - *Micida ta Gadosmida*

◀ Salmon - Mkwamagok ▶

Salmon (Mskwamagok) and its cousin the Steelhead Trout (Namagw) are known as the "red fishes." These red fleshed fish are favorite foods of the Abenaki - on both coasts. We had many ways of preparing them for our meals. Drying and smoking are the most often discussed in our history. Today we can enjoy fresh salmon in numerous modern dishes.

This particular preparation uses the sweetness of the fish combined with the natural sugars and citric acidity of an orange. You will find that this marriage of flavors is very interesting and tasty.

1-2 Pounds	Salmon (Mskwamagw) or Steelhead Trout, (Namagw), fresh filet(s) (use ¼-½ # per person),
2 Large	Oranges - Wasawazal, (fresh, cut, juiced),
1/4 cup	Brown Sugar - Zogal, or Honey - 8mwaimelases, or Maple Syrup - Zogalimelases, Maple Sugar - Zogal,
2 Tablespoons	Vegetable Oil - Beml,
2 Tablespoons	Butter - Wiz8wibemi,
To Taste	Salt - Siwan - Siwanhiga (Add Salt),
To Taste	Pepper - Aln8baidipwabel (Indian Pepper - Wild Ginger) - Dipwabel (Pepper - Du Poiver).



Use a baking pan that is long enough for the length of the fish filet(s). Coat of the bottom of the pan with the vegetable oil. Place the filets skin side down in the pan. Squeeze the fresh oranges over the fish. Pour the sugar or syrup over the fish. Add the spices to your taste. Let the fish sit for 30 minutes in the refrigerator to allow the flavors of the ingredients to mix. If needed you can scoop up the sweeter and re-apply it on the fish just prior to baking.

Cut the butter into thin pieces and place on the fish. Heat the oven to 350°F.

Bake the fish for 20-30 minutes. The fish is done when you can easily flake or pull apart the thick end of the filet. Serves 2-4. 🍴

Native Words By: Ed Where Eagles Fly

Know that Kchi Niwaskw is all around us, in the form of Light and Sound, and drummers all, please never forget that each time your beater touches the skin of your prayer vessel (the drum) the drums voice is absorbed into the very invisible, yet visible skin of Kchi Niwaskw itself. So we have to be consciously prayerful with each heart beat of our our drum, when we summon Kchi Niwawaskw, through the miracle of our music.

Medicine Bag - *Nebizon Mnoda*

◀◀◀ Skunk Cabbage - *Seg8gwibagw* ▶▶▶

Skunk Cabbage is known in Abenaki as the Skunk Plant, or *Seg8gwibagw*. Skunk Cabbage, *Spathyema (Symplocarpus) foetida* is from the order of *Araceae*. It has the common name of Skunk Weed, Polecat Weed, Swamp Cabbage, Collard.



Skunk Cabbage is a native plant that is found in wet lands, marshes, and swamps from southern Canada through most of the United States. It is a perennial that grows from a large root or tuber that is 3-5 inches long and 2 inches thick. The root is reddish-brown in color on the outside and has many rootlets.

The plant appears very early in the spring, often pushing its (yellow-green-purple-brown) mottled spathe up through the snow and mud. This spathe is a specialized leaf shell-like growth, 2-3 inches in diameter and 4 inches tall, that protects the flowering / fruiting spadix. This opens to show the round spadix that develops dull purplish flowers in March and April. It is often one of the first sources of pollen in the spring. In addition to bees and other pollen seeking insects, its odor attracts carrion eating beetles that become trapped in the spathe structure. As these beetles aimlessly wander in and out of the spathe they carry the pollen for the fertilization process. By August this fruit will mature from 1 inch into a 2-3 inch globular mass that protects a single solid fleshy seed that is ½ inch in diameter.

Following the flowering the other coiled leaves will appear. As they grow the leaves will increase 1 to 3 feet in height.

The roots, young leaves, and fleshy fruits have all been used for food and medicine. The fresh plant parts all have an extremely disagreeable flavor and skunk odor. All parts **MUST** be first dried **THOROUGHLY** to reduce these offensive characteristics. Note: This drying process will take months to be make it usable. The plant chemical components contain calcium oxalate, silica, iron salts, starch, wax, manganese salts, fixed oils and volatile oils - fats.

The young dried leaves can be reconstituted to be used in soups and stews. The dried root stocks can be ground into a cocoa like flour.

Water and alcohol are the solvents used to extract the medicine components.

This medicine is used as a stimulant, diuretic, expectorant, antispasmodic, and sedative (with a slight narcotic influence). It has applied for spasms caused by asthma, tuberculosis, whooping cough, hay fever, pleurisy, pulmonary consumption, as well as all bronchial and lung affections. It has also been used to control hysteria, fits, epilepsy, and other convulsions.

It can be prepared by mixing ½ to 4 ounces of honey and ½ to 1 teaspoon of dried powdered root. Infusions can be made by steeping 1 tablespoon of dried root in 1 cup of boiling water for ½ hour. After it is cooled and strained it can be stored in a sealed glass bottle in a dark cool place. As an alternative it can be prepared into a tincture with grain alcohol.

A suggested dose for the infusion is 1 tablespoon at a time several times a day, the dose for the tincture is 3-10 drops.

For external use it can be made into an ointment to treat external tumors by stimulating granulations and easing the pain.

Glossary of terms used -

Anodyne - relieves pain and reduces the sensitivity of nerves.
 Diuretic - promotes the production and secretion of urine.
 Demulcent - soothes, protects, and relieves the irritation of inflamed mucous membranes and other surfaces.
 Alterative - facilitates a beneficial change in the body.
 Lithotriptic - causing the dissolution or destruction of stones in the bladder or kidneys.
 Tonic - a general fluid for cleansing and purification.
 Decoction - as an extract of a substance obtained by boiling.
 Distillation - as an extraction of the pure essence of a substance by a process of evaporation and condensation.
 Infusion - a dilute liquid extract resulting from the steeping of a substance in water.
 Tincture - a solution, usually in alcohol, of a medical substance.

Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

Disclaimer - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

Native Words By: Ed Where Eagles Fly

Yesterday died, so that today may live.

The Stone People consciousness has watched mankind wear out, many pairs, and many generations of moccasins.

Iceicles in Spring show and tell us how to let our fears and hurts, melt away, offering us a new healing.

Animal Tracks - Mink - Mosbas

Mosbask - the Mink, *Mustela vison* is a member of the weasel family. You can find Mink almost any where in North America where ever there is water and forest cover. The male Mink weighs 2-3 ½ pounds and the female weighs 1 ½ - 2 ½ pounds. They are sleek bodied (19 to 28 inches long x 6 to 7 inches tall) with chocolate brown to black fur. Their tail is long and bushy.



Mink mate from January to April, ovulation is induced by the mating process. The male territory is much larger than that of the females, and the male will mate with several females in his area. By April to May they will have a litter of 1 to 10 young that are weaned within 6 weeks of birth.

They usually den near water. Often they will take over an existing muskrat den or abandoned woodchuck hole or beaver lodge. They also dig their own dens, which are usually 4 inches in diameter, 3 feet deep, and 8 to 12 feet long. These could possibly be found under the exposed roots of a tree at the water's edge. Most dens are temporary, usually they stay for several days and then move on to another location.

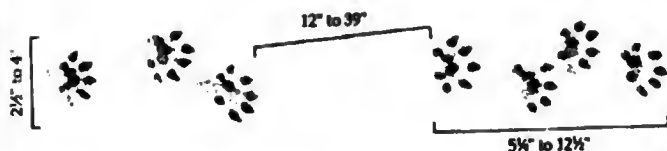
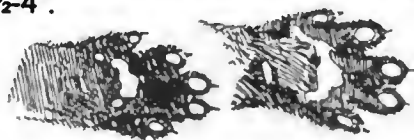
Mink are powerful little carnivores that will eat any animal, bird, or insect that it can take advantage of. Their diet consists of marsh birds, eggs, worms, insects, snakes, fish, crayfish, frogs, mice, chipmunks, small rodents, rabbits, and muskrats. It kills by biting its victim in the neck.

The Mink has a musk gland that discharges a very strong "musky liquid scent to mark its hunting territory. This scent can not be sprayed like that of the skunk but it is nearly as offensive.

When angered or alarmed they may hiss, snarl, or screech - as well as giving off their scent. When they are content they can purr.

Mink behave somewhat like that of otter, playful, reckless, and not particularly afraid of man. It often ploughs under the snow to go after prey. These little snow tunnels are usually 4-7 feet in length. These will also occur along the snow banks or mud slopes at the edge of water. These little troughs and slides are like the otter but smaller.

The front and rear feet of the Mink each have five toes. On the front, each toes has a palm pad, the rear has only four palm pads. All feet have a heel pad that is furred. The heel usually do not show up in their tracks. The front is 1¼-2" long by 1¼-1¾" wide. The rear is 1¼-1⅞" long by 1⅞-1¾" wide. The trail pattern is a typical 2-2 pattern measuring 12-39" with a trail width of 2½-4".



The scat of the Mink is usually black, twisted, and overlapped as if it is folded over. It will show rodent hair and small bones. If they have eaten a bird, the scat color will be much lighter and feathers may be found. If their diet contains more fish, the scat will be black and shiny. The scat will be found on logs, stumps, rocks, or other conspicuous land marks.

COWASS North America

➤ Adopt-A-Highway Program-

The first #1 highway cleaning for the new year will be on April 21, 2001 and #2 will be on May 19. We need at least 10 people to help with the trash pickup. We will meet at the Band headquarters at 9:00 a.m. (Following the cleaning activities we will be holding a Band Council meeting, feast, and singing.)

➤ COWASS North America & Franklin Food Pantry - Native Self-Help -

COWASS North America and the Franklin Food Pantry are very actively representing the Native American Indian community in the region. Linda

and Paul have been attending conferences, work shops, and collaborative meetings on a weekly basis. Our involvement with MAIRS, Rosie's Place Food Stamp Coalition, and the Massachusetts Continuing Legal Education sponsored by the Massachusetts Law Reform group bring us in contact with many other regional social services organizations and agencies.

The Pantry operations continue to be very successful. We provide Information & Referral (I&R) social services, food, elder nutrition and related health services on a daily basis. We also provide client assistance for the "Good Neighbor Energy Fund," food stamp applications, and other utility assistance program applications.

The Pantry location, which is in the Franklin Senior Center is operating in collaboration with the Franklin Council on Aging and Meals on Wheels. As a result of our expanded services, we have a Senior Nutritional Connection program which provides supplemental and specialized food to needy elders in our community.

In addition to our normal emergency and supplemental food distribution we provide two monthly USDA-TEFAP food distributions for the town. Our distribution remains at over 12,000 pounds of food per month.

➤ Contributions -

To all of our readers - the Band and nearly all of our activities are funded by contributions. Without your continued support we can not keep many of our projects going.

The Band and the NEDOBAK Network HelpLine are operated by COWASS North America. Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization. Contributors will be acknowledged and given yearly donation statements for contributions over \$25.

We thank all of the following people and groups for their financial and personal support of our Band and programs throughout the year 2000 - Kchi Oliwni:

Roger "Bill" Agger
Alden Club

Bonnie & James Akerman
Bardsley Family

Rene Blanchette	Richard G. Carter
David Copeland (Xanatos)	Carol Cushing
Kieth Dallmann	Bruce Dubois
Carol El Koury	Jackie Emerton
Mark Fraser	James Gamache
GLICA	David Gobbi
Christopher Griffin	Alan Guerrero
Irene Guerrera	Josephine Hill
Melvin Howarth	Paul D. Johansen
Vigo Johansen	Lisbeth Johnson
Joseph "Elie" Joubert	Mt. Kearsage Indian Museum
James J. LaFountain	Armand LaPalme
Arthur H. LaPalme	Arthur LaPalme
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Manville Sportsmen's Club	Germaine Nadeau
James Nesbitt	Town of Newport, NH
Doris Nickles	Dr. John Popowicz
Linda, Paul, & P.A. Pouliot	L.P. & Mildred Pouliot
Richard D. Pouliot, Jr.	Mashantucket Pequot Nation
Cornelia Ronsi	Signe Sevigny
Two Sisters (Ann Marie & Jackie)	
Bernadette Smits	Kenneth Spaeth
Kevin Spaeth	Son-Co Printing
Georgia Tamburro	Paul & Andrea Tamburro
Onkwe Tase	Joan M. Trent
Underwood Family	William Underwood
U.S. Dept. of Health & Human Services	
Maisie Wallace	Henry Viens

Say That In Abenaki - *Ida ni Alnobaiwi*

We have been working with Elie (Joseph) Joubert on Abenaki language translations. Elie, who is from the Odanak Abenaki reserve in Canada, is one of the few remaining speakers of the language.

Elie has created a website where he has language lessons with sound tracks. This website is at: www.freepages.genealogy.rootsweb.com/~abenaki/Wobanaki/index.htm - or - you can link to it through our website at www.cowasuck.org.

As in the past, we will continue to promote language lessons and Abenaki singing during meetings, call for details.

The following is the introduction comments from Elie and his Lesson 2:

ABENAKI - LESSON TWO
Prepared by: JOSEPH ALFRED ELIE JOUBERT
Pagaiyawal Mhagak

BODY PARTS -

When we talk about the parts of the body in the Abenaki language, we see that most of the words begin with the letter (m). Some speakers have taken it upon themselves to drop the (m) from our words and just use the root word. Many speakers will use the third person singular to express a body part. However, when doing so they are actually saying his / her head, arm, leg, etc.

Please note: the majority of the body parts are considered inanimate. Some speakers have chosen to use an animate format. To make a body part animate would be incorrect, unless one is using a multitude of words or parts of an animate noun to express a body part. The Abenaki consider the body and all it's parts to be a part of the animate creation (all living things). Therefore, to show reverence to all that we are related to we bow ourselves to the state of inanimate.

Another unique thing happens when we apply the adjective possessive (n', k', or w') to all the body parts that begin with the letter (m). Please note: we must first suppress the letter (m) and prefix it with (n, k, or w). Do not use the apostrophe sign. Examples: mezik = a Foot / the Foot mزابي = a Hip / the Hip

Singular -

nezid = my Foot
nzabi = my Hip
kezid = your Foot (one person)
kzabi = your Hip (one person)
wezid = his / her Foot
wzabi = his / her Hip
kezidw8 = your Foot (more than one person)
kzabiw8 = your Hip (more than one person)
wezidw8 = their Foot
wzabiw8 = their Hip

Plural -

nezidal = my Feet
nzabial = my Hips
kezidal = your Feet (one person)
kzabial = your Hips (one person)
wezidal = our Feet
wzabial = our Hips
nezidawal = our Feet
nzabinawal = our Hips
kezidnow8l = your Feet (more than one person)
kzabinow8l = your Hips (more than one person)
wezidnow8l = their Feet
wzabinow8l = their Hips

Body part words that do not begin with the letter (m) will be declined as follows:

(remember to use the apostrophe sign.)

zigwada = a / the Skeleton
azibaskedon = a / the Lip

Singular -

n'zigwada = my Skeleton
nd'azibaskedon = my Lip
k'zigwada = your Skeleton (one person)
kd'azibaskedon = your Lip (one person)
w'zigwada = his / her Skeleton
wd'azibaskedon = his / her Lip
n'zigwadana = our Skeleton
nd'azibaskedonna = our Lip
k'zigwadaw8 = your Skeleton (more than one person)
kd'azibaskedonw8 = your Lip (more than one person)
w'zigwadaw8 = their Skeleton
wd'azibaskedonw8 = their Lip

Plural -

n'zigwadaal = my Skeletons
nd'azibaskedonal = my Lips
k'zigwadaal = your Skeletons (one person)
kd'azibaskedonal = your Lips (one person)
w'zigwadaal = his / her Skeletons
wd'azibaskedonal = his / her Lips
n'zigwadanawal = our Skeletons
nd'azibaskedonnawal = our Lips
k'zigwadanow8l = your Skeletons (more than one person)
kd'azibaskedonnow8l = your Lips (more than one person)
w'zigwadanow8l = their Skeletons
wd'azibaskedonnow8l = their Lips

NOUNS -

Singular / Plural / Singular Locative / Plural Locative

the Body = mhaga / mhagaal / mhagak / mhagaikok
the Back of the Body = mbeskwan / mbeskwanal / mbeskwanek / mbeskwanikok
the Skull = 8dep / 8depal / 8depek / 8depikok
the Scalp = mhagakw / mhagakol / mhagakok / mhagakwikok
the Brain = wlidb8n / wlidb8nal / wlidb8nek / wlidb8nikok
a live Bone = wskan / wskanal / wskanek / wskanikok
the Bone Marrow = wskannawin / wskannawinal / wskannawinek / wskannawinikok
an empty/dead Bone = zigwad / zigwajik / zigwadek / zigwadikok
a Skeleton = zigwadwa / zigwadwaal / zigwadwak / zigwadwaikok
the Head = mdep / mdepal / mdepek / depikok
the Forehead = mskadgwa / mskadgwaal / mskadgwak /

mskadgwaikok
the Back of the Neck = mapskokwa / mapskokwaal / mapskowak / mapskowaikok
Head Hair = mdepkwan / mdepkwanal / mdepkwanek / mdepkwanikok
the Body Hair = piasso mhagak / piassoal mhagak / piassok mhagak / piassoikok mhagak
the Mustache = wito tapsiwi / mj8lek witoal tapsiwi / mj8lek witok tapsiwi / mj8lek witoikok tapsiwi mj8lek
the Beard = wito / witoal / witok / witoikok
the Pubic Hair = piasso tapsiwi mdolkak / piassoal tapsiwi mdolkak / piassok tapsiwi mdolkak / piassoikok tapsiwi mdolkak
the Skin = pagadagen / pagadagenal / pagadagenek / pagadagenikok
the Face = lidgwa8n / lidgwa8nal / lidgwa8nek / lidgwa8nikok
a pimply Face = l8mskihlaigwa8n / l8mskihlaigwa8nal / l8mskihlaigwa8nek / l8mskihlaigwa8nikok
a Pimple = patnesis / patnesisal / patnesisek / patnesisikok
a Scar = wesmigan / wesmiganal / wesmeiganek / wesmiganikok
Tattoo to the body = awikh8zi mhagak / awikh8zial mhagak / awikh8zik mahagak / awikh8ziikok mhagak
Piercing to the Body = pogijawa8gan mhagak / pogijaw8ganal mhagak / pogijaw8anek mhagak / pogijaw8ganikok mhagak
the Eyebrow = mzibigwan / mzibigwanal / mzibigwanek / mzibigwanikok
the Eye Lash = mezis8bon / mezis8bonal / mezis8bonek / mezis8bonikok
the Eye = mzisekwk / mzisekol / mzisekok / mzisekwikok
the Tear = mzibigwa8n / mzibigwa8nal / mzibigwa8nek / mzibigwa8nikok
the Cheek = nonowa / nonowaal / nonowak / nonowaikok
the Ear = matawakw / matawakol / matawakok / matawakwikok
the Nose = mj8l / mj8lal / mj8lek / mj8likok
the Nostril = mj8l8lagw / mj8l8lagol / mj8l8lagok / mj8l8lagwikok
a Snot = saligem / saligemal / saligemek / saligemikok
the Lip = azibaskedon / azibaskedonal / azibaskedonek / azibaskedonikok
the Mouth = mdon / mdonal / mdonek / mdonikok
the Tongue = wilalo / wilaloal / wilalok / wilaloikok
a Tooth = wibid / wibidal / wibidek / wibidikok
a False Tooth = pilow8bid / pilow8bidal / pilow8bidek / pilow8bidikok
the Eye Tooth = mzisegw8bid / mzisegw8bidal / mzisegw8bidek / mzisegw8bidikok
a Baby Tooth = wsk8bid / wsk8bidal / wsk8bidek / wsk8bidikok
the Tonsil = aghoda waodaok mdonek / aghodaal waodaok mdonek / aghodak waodaok mdonek / aghodaikok waodaok mdonek
the Chin = mdonpikan / mdonpikanal / mdonpikanek /

mdonpikanikok
 the Jaw = mdonpikannigan / mdonpikanniganal /
 mdonpikanniganek / mdonpikanniganikok
 the Back of the Head = mdepskowa / mdepskowaal /
 mdepskowak / mdepskowaikok
 the Throat = kwed8gan / kwed8ganal / kwed8ganek /
 kwed8ganikok
 the Throat Tendon = kwed8gann8bi / kwed8gann8bial /
 kwedogannobik / kwed8gannobiikok
 the Adam's Apple = kagaghilem / kagaghilemal /
 kagaghilemek / kagaghilemikok
 the Neck = mkwed8gan / mkewd8ganal / mkewd8ganek /
 mikwed8ganikok
 the Lung = mpan / mpanal / mpanek / mpanikok
 the Shoulder = mdelm8gan / mdelm8ganal /
 mdelm8ganek / mdelm8ganikok
 the Arm = mpedin / mpedinal / mpedinek / mpedinikok
 the Armpit = meligwi / meligwial / meligwik / meligwiikok
 the Elbow = mkeswon / mkeswonal / mkeswonek /
 mkeswonikok
 the Wrist = mpedskwewon / mpedskwewonal /
 mpedskwewonek / mpedskwewonikok
 the Hand = melji / meljial / meljik / meljiikok
 the Thumb = mitkwajli / mitkwajlial / mitkwajlik /
 mitkwajliikok
 the Index Finger = natamelji / natameljial / natameljik /
 natameljiikok
 the Middle Finger = n8wakwelji / n8wakweljial /
 n8wakweljik / n8wakweljiikok
 the Wedding Finger = nibaowelji / nibaoweljial /
 nibaoweljik / nibaoweljiikok
 the Baby Finger = medasmelji / medasmeljial /
 medasmeljik / medasmeljiikok
 the Fist = pedgwelji / pedgweljial / pedgweljik /
 pedgweljiikok
 the Nails = mkaza / mkazaal / mkazak / mkazaikok
 the Joint = 8pkweskazia / 8pkweskazial / 8pkweskaziak /
 8pkweskaziikok
 the Muscle = kikkwegen / kikkwegenal / kikkwegenek /
 kikkwegenikok
 a Build Up Muscle = kokkwegen / kokkwegenal /
 kokkwegenek / kokkwegenikok
 a Tendon = kchi wjat / kchi wjatal / kchi wjatek / kchi
 wjaticok
 a Nerve = wjat / wjatal / wjatek / wjaticok
 a Knuckle = 8pkweskazid / 8pkweskazidal /
 8pkweskazidek / 8pkweskazidikok
 the Back = mkeskowon / mkeskowonal / mkeskowonek /
 mkeskowonikok
 the Chest = mdolka / mdolkaal / mdolkak / mdolkaikok
 the Breast = todosw8gan / todosw8ganal / todosw8ganek /
 todosw8ganikok
 the Nipple/Teat = nonoz / nonozal / nonozek / nonozikok
 the Rib = mpigasen / mpigasenol / mpigasenek /
 mpigasenikok
 the Heart = mlaw8gan / mlaw8ganal / mlaw8ganek /
 mlaw8ganikok

the Vein = mk8jo / mk8joal / mk8jok / mk8joikok
 the Belly/Bowels = mlagzi / mlagzial / mlagzik /
 mlagziikok
 the Kidney = mdolo / mdoloal / mdolok / mdoloikok
 the Intestine = kchi mlagzi / kchi mlagzial / kchi mlagzik /
 kchi mlagziikok
 the Naval = mtsi / mtsial / mtsik / mtsiikok
 the Hip = mzabi / mzabial / mzabik / mzabiikok
 the Stomach = kaskimigan / kaskimiganal / kaskimiganek /
 kaskimiganikok
 the Liver = mskwen / mskwenal / mskwenek /
 mskwenikok
 the Loin = m8igan / m8iganal / m8iganek / m8iganikok
 the Buttock = mgeji / mgejial / mgejik / mgejiikok
 the Rectum = mlagzidasal / mlagzidasaal / mlagzidasak /
 mlagzidasaikok
 the Uvula = wilalosis / wilalosisal / wilalosisek /
 wilalosisikok
 the Penis = peniz / penizal / penizok / penizikok
 the Testicles = pen / penal / penek / penikok
 the Feces = michigan / michiganal / michiganek /
 michiganikok
 the Leg = mk8d / mk8dal / mk8dek / mk8dikok

Please remember, do not become overwhelmed with the
 above information. Simply use it as a road map to
 construct your words / phrases.

8 = Ô or ô = nasal long "o" sound

Wabanaki Traditional Life -

Old Pial sat on the bench in front of the
 woodstove, using his crook-knife to carve the
 block of basswood that he turned over in his
 large, gnarled hand. The form of Awasos the
 bear was beginning to emerge from the wood;
 the old man coaxed it from a memory of his life
 spent hunting for his family. 'My Grandson will
 be happy to play with this', he said to himself,
 half aloud. He did this from time to time, now,
 just to break the silence.

It was two winters past now that Liliann had
 gone into her blanket, and he missed her
 presence. Together they had made a life for
 themselves and the children they raised.
 All were gone away from him now. His closest
 kin lived fifteen miles away in St. Albans and the
 child that he was making the bear for lived, as
 mkazas flies, some fifty miles over the Green
 Mountains to the East.

The Long River flowed south to Sobagw, the
 ocean, taking with it the scores of migrating
 Indians who sought to make a better living in
 Springfield and Hartford, finding work in the

many mills that harnessed the power of the mighty Connecticut. 'Kwani Tekwok', he mused, 'Long River...the Pastoniak can't wrap their tongues around our language. Have to say Kuh-net-ti-kut. Perhaps that is good, at least that is one thing they cannot do', he laughed softly.

Three of his children had gone south. Sozap - Joseph was working in Springfield, as was his favorite daughter Florence. Both had their own children now. Sometimes they would take the train up to Palinton - Burlington, then hire a wagon and team to take them the rest of the way up North to visit N'mahom Pial at his home on the banks of the muddy river that turns in on itself. Pial looked forward now to just such a reunion; a letter from Florence had said they would be coming up in two weeks, when the ice was gone from the valley. Little voices laughing, shouting, sometimes crying would be heard inside the little plank cabin that he had built with wood sawn and split from the surrounding woods. He would take his Grandchildren fishing for pickerel and bass, then tell them the old stories that his Grandfather had passed on to him. Sozap might bag a deer or some woodchucks. Life would be sweet again, surrounded by family, if only for a time...

Just then, the cold March wind blew a draft into his reveries. He put down the carving and stood up on stiff, long legs to put another log into the stove. It was time to check on his sugar trees and collect the days' sap in the birchbark buckets. 'What will become of the old ways, I wonder, when my People go south like birds for the winter?

Will they keep some of what we taught them, perhaps pass on to their children how we live with nigawesna'aki, our Mother the Earth? Or will we take our Indian Ways into the ground with us when we walk the Spirit Path...perhaps they do not need to know of plants and animals, of winds and waters anymore.

Lifting the wooden latch on his door, old Pial slipped on his heavy woolen shirt. He stepped out into the twilight and whistled for the dog, his only companion besides his thoughts.

Grandfather...hear me...ktsi n'mahom...noda nia
...nemikwaldam...I remember...Tmakwasisit

Book Reviews - The Voice of the Dawn-

The Voice of the Dawn

"An Autohistory of the Abenaki Nation"

Frederick Matthew Wiseman

University Press of New England, Hanover, NH 2001

ISBN 1-58465-059-1 (paper back)

Price: \$20.

This autohistory of the Abenaki People is an important new work from Fred Wiseman, known most recently for his Wobanakik Heritage Center in the heart of the Mississquoi Nation. As the director of the Abenaki-based Museum, he offers a unique perspective into our cultural heritage; our origins, experiences and future prospects. Unlike some other published works that have been aimed more toward academic readers, this work reads in a refreshingly down-to-earth manner.

Fred covers many bases in his narrative, and expounds some new ideas regarding Wabanaki Peoples. Among other eye-opening theories, he has put forth both postulation and evidence for the exploration of the Proto-European continent by Wabanaki log-ships hundreds of years before the western voyages of "discovery" by Cartier, Columbus et al. Is it altogether impossible that our ancestors "discovered" the early Europeans, instead of vice-versa? This reviewer thinks not! Frankly, the author merely asserts that which we as Abenakis have always known, that we are a clever and resourceful People quite capable of navigation by the sun and stars.

Fred Wiseman also gives credence to the idea that Iroquois were not our enemies, as some historians and scholars would have us believe. Instead, he shows that we enjoyed a long history of inter-dependance with Iroquoian People. Trade, alliances and intermarriage between us was and is the norm. The so-called St. Lawrence Iroquois, he further theorizes, were probably made up of intermarried Hurons and Abenakis.

Altogether, Frederick Wisemans' autohistory is a breath of fresh air, and a must-have book in our Native libraries. He mentions our Cowasuck Band of Pennacook-Abenaki People toward the end, along with several other prominent Abenaki groups. He pulls no punches when describing the political and social morass that all Abenaki groups find themselves having to deal with

these days, but offers firm hope for our future...

Our Band Headquarters has several copies of this book. You can order copies from us for \$24 (includes shipping).

Native Words By: Ed Where Eagles Fly

Even a droplet of water has a full and meaningful life, imagine how much more is expected of us. The water hibernates as ice too, when the Bear sleeps.

www.COWASUCK.org©

There are new additions on the website nearly every month. Please log on and visit our web site at www.cowasuck.org. E-Mail your address so that we can get your address for future broadcast messages to our Band members.

Aln8bak News© Comments

We received several complaints about the newsletter being ripped or damaged by the postal service. We filed our own complaints to the USPS - but they place the problem back on us because their high speed sorting machines can not process our newsletter as it is printed. They recommended the use of heavier paper - which we have started to use for the cover sheet. This has been only partially successful. These machines are still shredding the new cover sheets. We will continue to try various techniques to improve the mailing situation. If your copy is damaged please contact us.

Thank You to all of our readers that have made donations to support the continuation of the newsletter. The cover page will continue to be set up for subscription applications and renewals. At the end of your name line on the mailing label there will be a +01, +02, etc. this indicates the year (2001 or 2002) that your subscription ends. The label will indicate your << **LAST ISSUE** >> as a reminder to contact us about your subscription.

Please submit articles, pictures, stories that you can share with your tribal family. The next issue will be mailed in early April so get your items to us by mid-June.

Remember - please notify us when you move, we have lost many members that failed to provide a forwarding address.

Speaker Speaks -

For ten years we have been attempting to put forth our presence as community spirited Native American Indians that are still alive and well - without gaming interests. While the Indian community is very much focused on casino interests, the greater community that we live in has grown cold to Indians that are following that path. Much Indian bashing is ongoing in New England just because of gaming. As Indians in this area we are paying heavily for this gaming situation and we have to work very hard to overcome the prejudices that gaming has created.

As we reported previously, we have been very busy running the Band organizations and projects. Writing grants, conferences, and collaborative meetings with other regional organizations keep us working long hours.

As a result of our recent projects, we are developing job opportunities for some of our members that are taking the initiative to coordinate and seek funding for these projects. Small steps as they may be, we are going in the direction needed to be a self-sufficient people or nation.

To make claims of being a nation you need more than a "state of mind" to make it a reality. To be a nation is to be a united people with a land base and government in all particulars. This does not mean chiefs, warriors, and a lot of attitude. It means real people with a common culture and language. A land base with resources, housing, commerce, and infrastructure of a country. A government of the people for the people that respects the people's wishes and governs in all particulars. Every village, town, city, county, and state is a Land, Business and Government in their own realm, but not a "nation".

We are moving on our own path towards our village, the path is still very long before we can claim that we are a nation. As difficult as this path may be - we have to keep to it for our ancestors and the generations to come.

N'lets! N'al8gom8mek! - All Our Relations!

We have spoken, Linda & Paul Pouliot.



Thank You, to those of one that have already made donations to our newsletter. To those readers that have not made a donation - the Aln8bak News is now being published and distributed as a "donation" subscription newsletter. The recommended donation is \$10 per year. If you wish to continue to receive the Aln8bak News, please complete this form and return it to:

COWASS North America
P.O. Box 554
Franklin, MA 02038-0554

[☐] Yes, I want to continue to receive the Aln8bak News / [☐] No, I do not.

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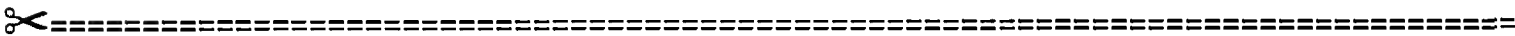
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2001-2 Schedule of Band Activities

21	APRIL 2001	#1 HIGHWAY CLEANING (AM) & COUNCIL MEETING (PM)
19	MAY	#2 HIGHWAY CLEANING (AM) & COUNCIL MEETING (PM)
28-29	JULY	SUMMER GATHERING & COUNCIL MEETING - NEWPORT, NH
18	AUGUST	#3 HIGHWAY CLEANING
22-23	SEPTEMBER	MANVILLE SETTLERS' DAYS - LINCOLN, RI
29	SEPTEMBER	#4 HIGHWAY CLEANING
20	OCTOBER	#5 HIGHWAY CLEANING (AM) & COUNCIL MEETING (PM)
17	NOVEMBER	COUNCIL MEETING

NOTE: SOME ACTIVITIES HAVE DATES PENDING - DRUM PRACTICES, ELDERS' COUNCILS AND OTHER ACTIVITIES THAT WILL BE SUPPORTED BY THE BAND INCLUDING - POW WOW'S OF OTHER GROUPS -

23-24	JUNE	TWO SISTER'S - LOWELL, MA
15-16	SEPTEMBER	GLICA - BEDFORD, MA
6-7	OCTOBER	TOLBA MENHAN - NATICK, MA
5	JANUARY 2002	WINTER SOCIAL - FRANKLIN, MA (ALL DAY)

PLEASE CALL (508) 528-7629
IN ADVANCE FOR CONFIRMATION & DETAILS FOR ALL ACTIVITIES